Vol. II. Numb. 89.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Monday January 16th. to Wednesday January 18th. 1710.

Q. YOU *are deſired to explain theſe words of the St.* Paul *in his firſt Epiſtle to the* Corinthians *Chap.* 3. *at the* 10. 11, 12, 13, 14. *and particularly the* 15, *Verſes.*

A. At firſt ſight it is very evident that the Apoſtle here ſpeaks in a Figurative Senſe, and is purſuing an Allegory thro' the whole Tenor of his Diſcourſe. In the former part of the Chap. he had (in alluſion to the Ancient Prophets) compar'd the Church of God to a Vineyard; and here he aſſumes the Metaphor of a Building. 'Tis a Metaphor to be ſure, for no one will imagin that he laid Jeſus Chriſt for a Foundation, and that his Diſciples rais'd upon their Maſter a Building of Gold, Silver, Precious Stones, Wood, Hay, or Stubble, in a Literal Senſe. The Preachers of the Goſpel are under God the Builders then, and the Souls converted by their Preaching are the Building. This is the Metaphor propos'd, and thus he manages it.

10. The Figurative, *According to the grace of God which is given unto me, as a wiſe maſter-builder, I have laid the foundation, and another buildeth thereon. But let every Man take heed how he buildeth thereupon.*

10. *The Literal*, According to the Abilities given me and the Apoſtolick Office whereunto I am appointed, I was the firſt that preached Jeſus Chriſt among you, and he that ſucceeds me is to explain and enforce the Belief and Practice of the Goſpel I have preached; but whoever that Perſon is let him take care that what he teaches be Sound and Orthodox Doctrin, ſuch only as may Illuſtrate and Confirm the Great Truths of Chriſtianity, and not Corrupt and Debase them by the Addition of Vain Philoſophical Notions.

11. Figurative, *For other Foundation can no Man lay than that is laid, which is Jeſus Chriſt.*

11. *Literal*, For no Man can by any Juſt Right and Authority preach any other Doctrin of Salvation than that which I have already preached, the Doctrin of Salvation by Jeſus Chriſt, there being no other Name under Heaven given among Men whereby we muſt be ſaved, *Acts* 4. 12.

12. Figurative, *Now if any Man build upon this Foundation Gold, Silver, Precious Stone, Wood, Hay, Stubble.*

12. *Literal*, If therefore any Preacher ſhall teach and inculcate ſuch good Doctrines as for their Soundneſs and Purity may reſemble Gold, Silver, or Precious Stones; or ſuch ill ones, as for their Falſehood and Corruption may be compar'd to Wood, Hay, Stubble.

13. Figurative, *Every Man's work ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every Man's work of what ſort it is.*

13. *Literal*, Let every ſuch Perſon know that of what kind ſoever his Doctrin be, a day ſhall come, even the Great Day of Judgment, wherein it ſhall be made manifeſt, and then ſhall it be known whether it was Orthodox or no; for it muſt undergo a ſtrict and narrow Scrutiny in that day, and that Scrutiny ſhall denominate every Man's Doctrine of what ſort it is.

14. Figurative, *If any Man's work abide which he hath built thereupon, he ſhall receive a Reward.*

14. *Literal*, Now, if any one has rightly diſcharg'd his Office herein, and ſincerely preach'd unto you the Goſpel Truths, God will reward him for his Labor, he ſhall receive a *well done good and faithful Servant enter thou into the Joy of thy Lord.*

15. Figurative, *If any Man's works ſhall be burnt, he ſhall ſuffer Loſs; but he himſelf ſhall be ſaved, yet ſo as by fire.*

15. *Literal*, But if on the contrary he hath taught you Unſound and Groundleſs Doctrines, ſuch as will not abide the Teſt and Examination, all that abundant Reward, which is laid up for Sincere and Orthodox Preachers, he ſhall miſs of. But yet, if he did this ignorantly God will have Compaſſion on him, he ſhall be ſaved, but he ſhall not be ſaved without a great deal of difficulty; he ſhall be ſaved, 'tis true, but ſo as by Fire.

To be ſaved ſo as by Fire, is a Proverbial Saying frequently occurring in Scripture, and which denotes eſcaping very narrowly and with the utmoſt danger. Thus in *Zech.* 3. 2. God calls *Jeruſalem* a Brand pluckt out of the Fire, *i. e.* a City ſaved

from Deſtruction, even when in the greateſt Danger of it. And when the Apoſtle gives us in Charge to ſave our Brethren with fear, pulling them out of the Fire. *Jud.* 22. his meaning is, that we ſhould endeavour to reſcue them from their Sins, and ſnatch them out of that great and eminent Danger of Perdition they every Moment liv'd in.

Q. Gentlemen, *What are the* Animal Spirits?

A. We have formerly anſwer'd ſomething to this Queſtion, but ſhall further add, that the *Animal Spirits* are the moſt Spirituous and Active Parts of the Nervous Liquor, to which they are moſt intimately united, giving it Vigour and Perfection, after the ſame manner, as the Spirit giveth Life and Briskneſs to Wine, without which it grows faint and pall, loſing it's Guſt, Uſefulneſs and Name, being call'd no more truly *Vinum* but *Vappa*. And as Blood, being long extravaſated, is bereaved of it's nimble Spirituous Particles, and degenerates into an Earthly Subſtance, at once loſing it's Nature and Name, and cannot be well call'd *Sanguis* but *Cruor*; in like manner the Campage of the Nervous Liquor being looſened, and the Bond of Mixion untied, the Tone of the Animal Liquor is wholly loſt, when it's Noble and Generous Vigorous Parts, the *Animal Spirits*, quit their Subject; ſo that the Nervous Juice is turn'd into a Recrement at the Approaches of Death, at once giving a Period to Senſe and Motion, the ſad Effects of a Spiritleſs Animal Liquor, when it is not improv'd with ſtore of Milder Volatile Salt, ſuperabundant in the Ambient Parts of the Brain.

Q. Gentlemen, *By your Anſwer to a Queſtion I ſome time ſince ſent you, touching a Digreſſion of Friendſhip* (*See the firſt Poetical Queſtion*, Vol. II. Numb. 11.) *Your Opinion appears, that the Unity of Minds and Affections in a Married State is of a much Superior Force, and far tranſcends that natural endearing Simpatly mutually impreſs'd and fix'd in the Heart and Souls of two profeſs'd Friends: And you therefore are pleas'd to Aſſign it as a Reaſon for a Decay of that Friendſhip when either Party tranſfers his Affections to a Wife. I was reading lately theſe words in* Deuteronomy 13. 6. If thy Brother the Son of thy Mother, or thy Son or thy Daughter, or the Wife of thy Boſom, or thy Friend which is as thine own Soul, Entice thee to go and ſerve other Gods, Thou ſhalt not Conſent unto him. *Wherein (with ſubmiſſion) It Evinces that God himſelf ſets Friendſhip above all Conſiderations of Kindred or Conſanguinity, as the greateſt Ground and Argument of Mutual Endearment: The Emphaſis of the Expreſſion being a Gradation or Aſſent, by ſeveral Degrees of Dearneſs, to That which is the Higheſt of all: Neither Wife nor Brother, Son nor Daughter, though the neareſt in Cognation, are allow'd to ſtand in Competition with a Friend. And though indeed that which lies in a Man's Boſom ſhould be Dear to him, yet that which lies within his Heart ought to be much Dearer. I hnmbly therefore offer it to your Reviewal, that where there is a continu'd ſettled Friendſhip, and no Injuries or Provocations to occaſion it's Removal, why then ſhould only a Wife's Affections and Indearments Erace all Sparks and Remains of ſo Noble and Exalted a Vertue, and how can that Friend, ſo perverted, Account for his Unwarrantable Digreſſion?* W. J.

A. In the Argument which you urge, the Emphaſis of the Expreſſion is not intended to point out our Duty to the ſeveral degrees of the Objects of our Affections, but that none of them ought to alienate our Minds from the Worſhip of the true God. The Gradation is therefore carry'd up to what is too common with us, that we may be the more ſenſible of the Injunction, but does not ſay it ought to be ſo: But it is poſitively ſaid, Man and Wife are one Fleſh, and a Man cannot (or at leaſt ought not) to hate his own Fleſh, but to Love and Cheriſh it. Tho' the Wife lies in the Boſom and the Friend in the Heart, yet a Wife is alſo part of the Heart it ſelf in being one Fleſh, which makes the Tye of Affection ſtill ſtronger. Friendſhip is a Natural Effect ariſing from a Simpathy in Minds, Conſtitutions, &c. but the Offices of it, not ſtrictly enjoyn'd by Sacred Writ, as Conjugal Endearments are. And ſince our Capacities appear often but too narrow to contain thoſe Affections, we are oblig'd in *Duty* to expreſs, how can we expect ſo large a Stock, as to furniſh out them, and more beſides for another?

Q. 1. Gentlemen, *I ſent this Queſtion before, but you did not Anſwer it. A Maid being at the Market is offer'd* 160 *Apples for a Penny, and* 25 *Pears for Two pence: Now, if at theſe Rates ſhe would lay out Nine pence farthing to buy* 100 *Apples and Pears together, how many Apples and how many Pears ought ſhe to have?*

Q. 2. *I deſire you to tell me the beſt Books in the Mechanics* Yours, R. H.

A. She ought to have 75 Apples and 25 Pears.

A. The beſt Books of *Mechanics* are Dr. [illegible] *Keil's Introductio ad veram Phyſicam*, [illegible] *Lectiones*.

Gentlemen, *Pray, as ſoon as poſſible give your Opinion whether a Houſe and Shop well ſcituated will let ſooner by being ſhut up, than on the contrary, and you will highly oblige Your Subſcriber,* W. O.

A. We judg it will Lett beſt whilſt kept open, for ſhut up it looks like a forſaken Place.

Q. Gentlemen, *Will you pardon me, if I aſk the Reaſon, why, when almoſt all Authors, who have written* Weekly-Papers *to entertain the Town, have imbrac'd ſome* Party, *that they might be imbrac'd by* Them, *You ſhould not take that Method?*

A. Becauſe to imbrace a *Party* and not be *Violent* in our Perſuaſions, were to loſe *One* and not to gain *Another*: And to be *Violent*, we think is to be in the wrong. A Man may as well be angry with another, for not having a Face like his, as for not having the ſame Opinion, ſince the Grounds of Opinion are much owing to *Chance, viz.* to *Education, Converſation, Prepoſſeſſion*, &c. and ſhall one be prejudic'd againſt another, for what he could not help, and what under the ſame Predicaments he had been himſelf. Beſides, we think no Man can be a Good Subject, or True Friend to his Country, in the furious Proſecution of his Opinion, let him diſtinguiſh his Principles under what Title ſoever; ſince ſuch Methods excite Oppoſition, which tend to Diſſentions and open Ruptures, than which, nothing hath prov'd more Fatal to this Nation, even beyond all Attempts of Enemies abroad. Nay, 'tis poſſible for a Man to be a bad *Loyaliſt*, through the *Exceſs* of his Loyalty, when by his Zeal he irritates thoſe Seeds of Prejudice to the Government, to a dangerous Firmentation which otherwiſe had [illegible] ſtill and in time perhaps might have vaniſh'd. Here we ſhall take occaſion to return an Anſwer to the Great Number of Letters have been ſent us for our Opinion on Dr. *Sacheverel's* Sermon; which is only this, When we heard the Noiſe that Sermon had made, we reſolv'd to decline the reading of it, to avoid the Conſequences, therefore cannot be expected to give our Judgment on what we did not Read? If it be objected we could not avoid *hearing* the Contents, we further anſwer, whatever we hear, comes from his *Friends* or his *Enemies*, and therefore their Relations not abſolutely to be depended upon.

Q. Gentle-

Q. Gentlemen, *Some time ago I ſent you a Letter Dated* December 13th 1709. *Sign'd* Tho' Graves, *concerning ſome Affairs of Mine at* Nevis, *&c.*

A. We do not Remember we receiv'd any ſuch Letter.

POEMS.

An Anſwer to the POEM *in our laſt Paper.*

The Scene the Upper Regions as before.

Enter APOLLO *attended by* Gods *and* Goddeſſes.

Apol. NO, *'tis not Right—ſo all the* Gods *we've told,*
T' indulge Buffoons, *they quickly grow too bold:*
Mere Fools (tho' for Paſtime) to admit,
They fully more than they ſet off our Wit.
Momus *and* Mercury, *thoſe earthly Clods,*
Till by our Beams *we warm'd them into* Gods
(For each inhabitant of Heav'n will claim,
Tho' kept for Servile Uſe, *that Glorious Name)*
The Knave *and* Fool *amongſt the Grooms have got,*
And there ſit brooding o'er their wretched Plot;
A Jeſt, a wondrous Jeſt, Apollo's *nickt,*
And (not with Villany acquainted) tricked,
But they're ſo vers'd in impious Acts below,
That ne'er a Raſcal cou'd have ſerv'd them ſo.
Tho' much beneath our Frowns your Miſcreants are,
Leaſt they Unpuniſh'd, others tempt to Dare:
We'll have ſome Sport, till 'tis by them confeſt,
That they themſelves remain the greater Jeſt.
Vulcan *advance!*

Enter Vulcan.

Vul.——————Great *God of* Day I'm come,
I hope not by thy Beams to ſee my *Cuckoldom!*

Apol. *No, we're thy Friends; our* Siſter *of the Night*
It is, which aids the Scenes of ſtoln Delight;
Whilſt we unveil thoſe Miſt'ries, and Surpriſe
With our detecting Beams, their Guilty Eyes.

Vul. We own the Benefits thy *Rays* diſpenſe,
Like *Vertue* Bright and Fair as *Innocence,*
And that thou'rt always ready to make *known*
All *Sallies* of this Kind——*except thy own,*
For which our Grateful Thanks—Now *Phœbus* ſay,
Thy Great Commands—we're ready to Obey.

Apol. *Forge out an Iron-Cage, and in't confine*
That Scandal *to our Eſſences Divine,*
The Nimble Mercury, *that he no more*
May Cheat and Pimp and Pilfer as before.
And next Contrive a Padlock may be hung,
On Lips of Momus, *don't reſtrain his Tongue,*
Let that ſtill rattle Nonſenſe 'till it rot,
Fix it alone, to ſtigmatize the Sot:
This Inſtant on our fix'd Reſolves proceed,
And ſee all finiſh'd with a God-like ſpeed.

Vul. Conclude it done (the Task ſo eaſy is)
E'er twice you can your well-lov'd *Daphne* Kiſs.

Exit.

Apol. *On theſe* Celeſtial Forms *our Pow'r we'll ſhow,*
To teach the Crawling Inſect-World below,
In what Contempt their ſnarling Curs we hold,
Since we Chaſtiſe ev'n Gods, *if once they grow too* bold.

Enter Momus *with a Padlock on his Mouth, And* Mercury *brought in, in a Cage.*

Mo. *Help* Phœbus, *let thy Mercy over-rule.*
Why ſhou'd a God *be Angry with a* Fool?
Un-noted, *I before for* Wiſe *might paſs,*
But now I'm Markt for an Eternal Aſs;
'Mongſt Aldermen *before I might have ſate,*
Or in a Quorum *on a Grave Debate,*
But now this Curſed Inſtrument *is hung,*
The World will ſay I ne'er deſerv'd a Tongue,
Forgive, and in Great Lines I'll Trophies raiſe,
There's many a Fool has ſung APOLLO's Praiſe.

Mer. Great Pow'r, if thou wilt but reverſe my (Doom,
I'll bring Thee any *Wench* in Chriſtendom;
Nay, ſince thy Sanguine Looks delight in Change,
Through ev'ry Corner of the Globe I'll range,
To take thy Choice, and by my ſubtle Arts,
Regale thy Appetite with Female Hearts;
Nay, fix upon a *Goddeſs*, you ſhall find
Immortal Beauty to your Wiſhes kind.

Apol. *Away vain Fool, ſhall we ſeek Aid from Thee,*
So Impotent thy ſelf thou can'ſt not Free,
Or take from Momus *Praiſes as a Boon,*
When all He Prates is on himſelf Lampoon.
There Reſt, the Jeſt *and* Scorn *of* Gods *and* Men,
The next Preſumption *throws you out of* Heav'n.

Exit.

Enter Zoilus *and* Zany.

Zoi. *Why Brother* Momus, *what a Change is here,*
Why does that Jewel at your Mouth appear!

Mo. Peace Fool, a *Preſent* from a *God* it is.
Zoi. *So may a* Kick *for all your* Emphaſis.
Sure you've preſum'd ſome Wiſe Things *to relate,*
Againſt your Stars, your Nature and your Fate.
Ha! ha! ha! ha! and ſo they muzzel'd thee,
In troth, Ha! ha! it looks but ſcurvily;
They rather might have pity'd what you write,
Since tho' you often Bark, *you never* Bite.

Za. Why *Nuncle Hermes,* this is very odd,
What a *Cage for an Owl,* Contain a *God!*
I've been through all the Realms of Light in ſearch,
And now to find Thee here upon thy *Pearch,*

With

With that Skew Phize, as if you had the Gripes,
Or all the Furies had Poſſeſs'd your Tripes;
Ha! ha! as thou ſit'ſt there, for ought I ſee,
I may paſs for a *Witt'er God* than thee.
'Buy *Nuncle*, for I've Laugh'd me out of Breath,
Zoi. '*Buy Brother, leaſt I Laugh my ſelf to Death.*
Exeunt.

Mo. '*Tis true by Nature I'm a Fool, and Art,*
But here the Fool has overplay'd his Part,
To Tempt a God, *when on his Frown there ſits*
A Terror, would Chaſtiſe the Greateſt Wits.

Mer. Pox on theſe Oaphs and Nizeys, muſt I be
The *But* of their Inſipid Railery!
Sot that I was to urge *Apollo*'s Rage,
Who can confine me to this Curſed Cage;
Since *Pimping Thefts* and Rambling were my Bliſs,
Now *Immortality* my *Torment* is:
Since I can't Rob or Vex the *God of Day*,
One of my Pranks cou'd I at laſt but play,
I'd here *Expire* and *Steal* my ſelf away.
Exeunt.

The laſt Quarterly-Book, *containing various Subjects, Serious and Humorous, in Proſe and Poetry, with a new Song ſet to Muſick and all the Parts inſerted, to be had no where but in the ſaid Book, may be had of the Men in their Walks.*

SIR,

LONDON, January 18 The Letters from Madrid of the 23d paſt ſay, that the General de Bay was ſet out from thence for Badajox, having refuſed the Command of the Army in Catalonia, but that 'twas not yet known whether the ſame ſhould be confer'd to the Count d' Aguilar, who Commanded it laſt Year, or upon Prince Hirclas de Tilly, but being not in great Eſteem among the Spaniards 'tis believ'd the Duke of Berwick will accept of the Command of the ſaid Army, according to the King's Invitation.

In the mean time the Court appears very much perplexed at the News which the Duke of Zeda has ſent to Court, that the Duke of Savoy has renewed his Treaty with the Allies, and the more, by reaſon it came at a time when they expected to hear of a Rupture between the ſaid Duke and the Emperor. But however, this bad News was a little alleviated by an Expreſs that is arriv'd from the French Court, which bring Advice that the French King his Grandfather is reſolved not to forſake him, but to carry on the War againſt the Allies with the utmoſt Vigor, and make Depoſitives to begin the Campain Earlier, and with more Forces than ſince the War, and particularly upon the Rhine and in Flanders.

On Saturday laſt the Duke of Southampton was introduc'd into the Houſe of Lords as Duke of Cleveland, by their Graces the Dukes of Ormond and Hamilton. Which is all from Yours, &c.

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ADVERTISEMENTS.

WE whoſe Names are hereunto Subſcribed do do Certify, that on the ſixth Day of this Inſtant January, 1709. Thirty Perſons, Men, Women and Children, did acknowledg at the *Croſs-Keys-Tavern* in *Cornhill*, that being all Blind or diſtemper'd in their Eyes, they were reſtored to Sight, or receiv'd Satisfactory Benefit (of which Number one was born [illegible]) By Mr. *Roger Grant*, OCULIST. Witneſs our Hands, *Geo. Ley*, A. M. *James Halſey*, Gent. *Charles* [illegible] Gent *Richard Marriott*, Gent. *William* [illegible] *Abraham Harman*, Surgeon. Any Perſon may be ſatisfy'd of the Truth of this Certificate at the Doctor's Lodging in St. *Chriſtopher's-Court* in *Threadneedle-ſtreet*, or at Mr. *Halſey*'s in *Barbican*.

Juſt Publiſh'd.

THE 2d Edition of Mr. *Hill*'s Hiſtory of the Ottoman Empire in all it's Branches, with the Government, Policy, Religion and way of Living of the Turks in general, [illegible] ſeveral Copper Cuts on each Material Head [illegible] New Preface, and ſeveral Copies of Verſes in Praiſe of the Author and Book, written by ſome of the moſt Ingenious Men of the Age, Printed in the ſame Letter and on as good Paper as the 1ſt Edition, The Printer having the Propriety of this Edition, and the Charges being leſſen'd by the Cuts already Ingrav'd, all Gentlemen and Bookſellers may have them at a moderate Price, Bound or Unbound, of J. Mayo, over againſt Water-lane, Fleet-ſtreet, J. Woodward in St. Chriſtopher's Church-yard Thread-needle-ſtreet, and moſt Bookſellers.

A Well-look'd Lad to wear a Livery, between 15 and 18 Years of Age, who has not been in Service before, and can give a good account of himſelf, may hear of a good Place at the White-hall-Coffee-houſe againſt Scotland-yard.

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